لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

March 1968

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islaho-Irshad,
Sadr Anjuman-i-Ahmadiyya
Rabwah, West Pakistan.

(For Foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah, W. Pak.

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

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Contributing Editors

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Khan Abdur Rahman Khan Bengalee.

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The Review of Religions

RABWAH, WEST PAKISTAN

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Light of the Holy Quran

Sermons of Hazrat Amirul-Momenin Khalifatul Masih III,
Head of the Ahmadiyya Community.

BLESSINGS OF FOLLOWING THE HOLY QURAN.

Sermon deliverd on June 24, 1966.

Translated by A. R. Khan Bengali.

God in Whose hand lies man's Salvation, and by pleasing Whom man can attain eternal happiness, can never be realized without following the Holy Quran. Hence it is essential for us to read, teach and act upon the teachings of the Holy Quran. We should make every effort and strain every nerve to achieve this sublime purpose and should never be tndifferent to the Plan introduced into the Community for the reading and teaching of the Holy Quran.

After reciting Surah Fatiha, the first Chapter of the Holy Quran, Hazrat Amirul Momenin said :

Present-day misguidance of people and their going astray is mainly due to the fact that most of the followers of the

Holy Quran have lost respect for the Holy Quran, and do not realize its greatness and importance. Being over-awed by modern philosophy, people have become indifferent to the beauties and excellences of the Holy Quran, and they do not realize that without following the Holy Quran, they can never recognize and attain to God in Whose hand lies man's salvation, and by securing Whose pleasure man can attain eternal happiness. So today I should like to draw friends' attention again to the urgent and indispensible necessity of reading and teaching of the Holy Quran and acting upon its teachings. I called the attention of the Jamaat to this urgent need before. As a result, in many places, individual, family or collective arrangements were also made for the reading and teaching of the Holy Quran. Very satisfactory and pleasing results were also produced in several places. But we have not as a Jamaat, yet paid adequate attention to the achievement of this purpose.

Regarding the importance of the Holy Quran, God says in Chapter Waqiah :

انه لقرآن كريم فى كتاب مكنون لا يمسه الا المطهرون تنزيل من رب العالمين افبهذا الحديث انتم مدهنون وتجعلون رزقكم انكم تكذبون

"This is indeed a noble Quran",
"In a well-preserved Book",
"None shall touch it except those who are purified."
"It is a revelation from the Lord of the worlds".
"Is it this Divine discourse that you would reject ?"
"And do you make the denial thereof your means of livelihood ? "

(56 : 78-83).

Each of the above first four verses is related to some one of the four Fundamental and Basic Attributes of God, mentioned in Surah Fatiha (the first Chapter of the Holy Quran). The verse, "This is indeed a noble Quran" is related to the Attribute of Malik-i-Yaumiddin" (Master of the Day of Judgment). The verse, "In a well-preserved Book", is related to the

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Attribute of "Rahimiyyat" (Mercy). "None shall touch it except those who are purified" relates to "Rahamaniyyat" (Grace), and "It is a revelation from the Lord of the Worlds" is, as explained by God Himself, related to "Rabubiyyat-i-Alam" (Creation, sustenance and development of all the worlds).

In the verse, "This is indeed a noble Quran", God has called this Book "Quran", which means a Book that contains, not only the substance and the fndamental principles of previous Books, but also the basic principles of all branches of true knowledge. Thus, while describing the greatness and sublimity of the Holy Quran, God says that it is a Book that contains the fundamental truths of all the previous scriptures as well as the basic principles of all true sciences that a servant of God should know.

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When the word "Karim" (noble) is used for a Book, it means a book which, in respect of its purpose and utility possesses the qualities of satisfying true human nature to such an extent that it does not feel the necessity of any thing else.

As already stated, the verse "This is indeed a noble Quran", is related to the Divine Attribute of Malikiyyat-i-Yaumiddin" (i.e. Master of the Day of Judgment). The extensive and perfect manifestation of this Divine Attribute needs a Life after Death. Its grand and perfect mainfestation can not, at all, take place in this world. It needs a Day of Resurrection when there shall be no material screen to hinder its mainfestation, and every thing shall appear distinct and clear before the eyes of man. Never - the - less, its manifestation takes place in this world of matter, too, in its limited material scope. This is why the Holy Quran says that God has created two Heavens—one is related to this life and the other, to the next. Similarly, there are two Hells for the disbelievers who incur the displaesure of God—one in this life, and the other in the next. It is essential that, before going to Heaven and Hell, their inmates should pass through a Day of Reckoning or Judgment.

There is a Day of Reckoning or Judgment here in this world, too. But, as it takes place very gradually, man cannot

fully perceive it. To let man enjoy some of the blessings of Heaven, in this very world, it is necessary that some of his acts and deeds should be judged here. Likewise, to give him a taste of the sufferings of Hell in this very world, there should be a Judgment before he is made to suffer. God says :

ان بطشَ ربک لشدید ـ انه هو یبدیٔ و یعید

"Surely, the seizing of thy Lord is severe. He it is Who originates and reproduces." (85 :13-14)

That is to say, the manifestation of God's wrath under His Attribute of "Malikiyyat-i-Yaumiddin" is very grievious and His grip is very severe. Before punishing a people, He takes a reckoning or makes a Judgment of their acts, and if a nation does not desist from wrong-doing, and turn to God, God repeats His chastisement.

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In the Here-after, the Judgment of all the people of all the worlds and of all the ages may be made in a billionth part of a second. In fact, there can be no estimation of time at all, because the Other World is free from time, but this world is bound by limitations of time and space. So the Judgment of different peoples or individuals is made at different times here, and they taste or have experience of Heaven or Hell in accordance with their deeds.

Hence, "قرآن کریم" (Noble Quran) means a Book which, in respect of purport and signficance and in respect of benefits and blessings accruing from it, is so perfect that human nature feels no necessity of any other Book besides it. So a Book better than this cannot be conceived of. The best, the most beautiful, the most useful and beneficial and the most significant, instructive and pregnant of truths is this Book. As this Book is "Karim" (Noble and Perfect), the reward that we shall get by following it, should also naturally be ,'Karim" or Perfect. God Himself promises "اجر کریم" (Perfect and Honorable Reward) to its followers. God says :

تحیتهم یوم یلقونه سلام و اعد لهم اجراً کریماً

"Their greeting on the day when they meet Him will be peace. And He has prepared for them an honorable reward". (33 : 45)

The above verse is preceded by a description of the Holy Prophet, peace and blessings of Allah be on him, where he has been called "Khataman - Nabiyyin" (the Seal of the Prophets), and it has been mentioned there that through him God's name shall be exalted in the world, and he will be given a Jamaat (community) that sball remember and glorify God, morning and evening, and shall act npon the Holy Quran, as a result of which they will get "اجر کریم" (Perfect, Honorable and Excellent Reward). God further says that when they are given this Reward, God wil judge their action in this world, and they will be given a Divine Gift in the form of peace and tranquility. This will be the "اجر کریم"—a very Honorable Reward. The Reward itself will declarc that God is pleased with them, and their hearts and souls will be declaring that they are pleased at this Reward.

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رضی اللہ عنھم و رضوا عنہ

"God is pleased with them and they are pleased with God".

In short, to them the Holy Quran is "کتاب کریم" (a Noble, Blessed and Perfect Book), and there can be no better book than this. So the Reward they will be given as a result of following this Book, will also be "اجر کریم" (an Honorable and Perfcct Reward), and the Bestower of this Reward is also "کریم" (Honored, Great and Perfect Lord). God says :

انما تنذر من اتبع الذکر و خشی الرحمن بالغیب فبشرہ بمغفرۃ و اجر کریم

"Thou canst warn only him who follows the Reminder and fears the Gracious God in secret. So, give him the glad tidings of forgiveness and a noble and honourable reward". (36 : 12)

According to the Quranic terminology, الذکر means the Holy Quran. So the verse means, "O Prophet, give the followers

of the Holy Quran the glad tidings of "مغفرۃ" (forgiveness) and "اجر کریم" (Great, Honorable, Blessed and Perfect Reward).

The significance of the term "مغفرۃ" is, in fact, included in thə meaning of the word "کریم". "مغفرۃ" is an integral part of "کریم" in as much as reward starts where "مغفرۃ" (forgiveness) ends. So long as sins are not forgiven, the question of reward does not arise at all. Hence the sense of "مغفرۃ" is included in the significance of "کریم" (Noble), which means "صفیح", and "صفیح" means one who forgives or overlooks sins.

In short, God says. Give, on My Behalf, glad tidings of Forgiveness, and a Reward after which they will desire nothing else, to those who follow "الذکر" i.e. the Quran, a Heavenly Book that possesses the Attribute of "کریم" (of being honoured great, blessed and perfect)". I have already said that the Bestower of Reward is also "رب کریم" (an Honored, Great Blessed and Perfect Lord). God says :

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یا ایہا الانسان ما غرک بربک الکریم الذی خلقک فسواک

فعدلک فی ای صورۃ ماشاء ربک کلا بل تکذبون بالدین

"O man, what has made thee proud and beguiled against thy Lord ? What has made thee bold ?"

ما غرک بربک الکریم (What has made thee bold ?)

means, "What emboldened you to stand against Him and to violate His injunctions, whereas thy Lord is "کریم" i.e. Forgiving, and Bestower of infinite and unending gifts and favours. He is Charitable, and to such an extent that His gifts and favours can not be brought within any limit. God says, کل بل تکذبون بالدین i.e. "Your being arrogant and making bold to stand against your Great and Blessed Lord is due to the fact that you do not believe in "Yaumiddin", the Day of Reckoning and Judgment.

Hence, the versc, "انہ القران کریم" (This is a Noble Quran) is, as I have already stated, closely related to the Divine Attribute of "مالک یوم الدین" (Master of the Day of judgment). It means, "After the Book that has been given to you, you will need no other Book of Guidance ; and you are given a

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promise that if you follow this Book, you will get a Reward that will please your soul, and you will feel no need of any other thing, and you will be given whatsoever you desire".

In this verse, man has further been assured that the power, means and resources of the Bestower are not limited; He is the Lord Who has created the entire universe, and has been sustaining and developing it. Generosity and charity is one of His Attributes. He gives in abundance, and to such an-ex tent that the taker or recipient is satisfied. Inspite of all these favours, you pay no heed to His guidance and instruction. This shows that, in real, you have no faith in the Day of Dispensation of Reward and Punishment. You think that your life will end here, and you will not be quickened after death and that the Life after Death is nothing but delusion. This is why, to the disbelievers, God is not the "رب" (Creator, Sustainer and Developer). Even if, they have some hazy notion of His being the "رب", they do not consider Him to be "کریم" (Forgiving Generous, Gracious and Perfect). Similarly, even if, they may have some customary faith in some Attributes of God, they construe them to the effect that they will not be brought back to life again and that they have no need of the "رب کریم" (Forgiving, Generous and Perfect Lord); this world is all in all, it is here that they will live and die, and then be reduced to dust, and whatever they may have to do, they will do by dint of their own means, intellect, deliberation, planning and devices, and they need no help from the "رب کریم" (Gracious and Perfect Lord). In short, God says in this verse that as they have no faith in the Day of Resurrection, they make bold to stand before or face the رب کریم From these verses we also realize that in the expression انه القرآن کریم (This is the Noble Quran), God tells us that this Book of Guidance contains all the truths as well as the principles of different branches of knowledge. Beside this we need no other Divine Book of Guidance; nor do we need to turn our face to any other direction for the acquisition of worldly knowledge. It is perfect and complete in all respects and it satisfies human nature, and its

followers are bestowed اجر کریم (Great, Abundant and Perfect Reward)—Reward that pleases and satisfies man, who gets whatsoever he desires, and need not turn his face to any one else.

The Bestower is also رب کریم (a Generous and Munificent Lord) and کریمیت is closely related to "Malik-i-Yaumiddin", in as much as, as a "Malik" (Master), He has two manifestations. One is of Anger and Wrath as is indicated by the verse (ان بطش ربك لشديد 13 : 85). "The seizing of thy Lord is severe", and the other is of Pleasure, which is indicated by the Attribute of "Karim", (Generous and Munificent) under which He bestows so much that the taker is satisfied to his heart's content.

Hence, the dignity of the Holy Quran has been described here with the expression 'قرآن کریم'. That is to say, it is a compendium of all guidance and knowledge, and there can be no other Book superior to and better or more beautiful than this. It is the most Perfect Book of its kind, and hence its followers are recipients of 'اجر کریم' (Great, Honorable and Abundant Reward) from 'رب کریم' (Great Honourable, Munificent and Benevolent Lord).

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God says ;

افبهذ الحديث انتم مدهنون

"Is it this Divine discourse that you would reject and neglect ?"

That is to say, inspite of its being such a Wonderful Book, you treat this Book hypocritically, and think that if you present this Book to the disbelievers, in the right manner, you will be put to shame". مداهنت (pliancy) and منافقت (hypocricy) are almost equivalent. What has been mentioned in the verse —

يخادعون الله و الذين آمنوا و ما يخدعون الا انفسهم و ما يشعرون (۲ : ۱۰)

"They would deceive Allah and those who believe, and they deceive none but themselves ; only they

perceive it not." (2 : 10)—is nothing but 'ادهان' (to be pliant) and 'مداهنت' (pliancy). 'ادهان' and مداهنت are synonymous.

In short, God says, Out of pliancy, you are acting hypocritically, you entertain something in your heart and say something else with regard to a Book which is so Noble, Sublime and Dignified?". God says :

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وتجعلون رزقكم انكم تكذبون

"And do you make the denial thereof means of your livelihood"?

That is to say, "You have made rejection a part of your selves. God sent down this Book so that you might believe in it and derive all the benefits that it offers as a result of following it. But you refused to follow it. So, both here and in the Here-after, the Divine Decree for you is that you shall not enjoy God's Pleasure rather, you shall be under His Wrath, and Displeasure'—you shall suffer Hellish life in this world, and in the next, you shall remain in Hell for a long time.

In short, this verse also is related to 'Malik-i-Yaumiddin', and God has described in it a vast subject regarding the Holy Quran. Now, the question is how to acquire knowledge of such a Great and Sublime Book? God says, "Turn to the Merciful God Who makes man's efforts and labor bear fruit. This Quran is preserved in a Book which is hidden in screens. Its guidance and instructions are protected in screens. مكنون means something kept in screens or houses that can preserve it well.

So God says, "For the sake of protection, its meanings and purports have been kept hidden in screens. To get them, you will have to remove these screens—the screens of your heart as well as a thousand other screens and hindrances. If you remove these screens and obstacles, and make efforts and work hard, then you will succeed in getting the hidden thing out. Jewels hidden in mines are brought out with great labor ; pearls hidden at the bottom of the ocean are brought out with deep diving. This Book

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and its purports deserve to be well preserved. So, We have placed many screens around them. If you want to get at its meaning and purport, you will have to struggle hard and make great efforts. If you do so, the Merciful God will bring forth the result of your efforts and struggle, and you will succeed, to an extent, in realizing the hidden truths of the Quran. The Attributes of 'Rahim' and 'Rahman' (Mercy and Grace) will work side by side. We can not visualize them separately.

So, God says, "It is a Hidden Book (كتاب مكنون), so derive benefit from My Attribute of Rahimiyyat (munificently rewarding efforts), and put forth all your efforts into learning the Holy Quran, and turn your attention whole-heartedly to this Blessed and Noble Book. Pass not a single moment without learning it, nor leave any stone unturned in your efforts to learn it, and always ponder over it. Then your efforts will bear fruit, and God's Attribute of Rahimiyyat (Mercy and Munificence) will be excited and put in motion". But God, at the same time, warns that mere struggle and efforts will be of no avail; external efforts can, at best, earn one the shell only. If, for example, a Christian devotes his time and makes effort to learn Arabic and then he becomes well-versed in Arabic as well as in Urdu Commentaries of the entire Holy Quran, it will enable him to make textual comment or criticism of the Holy Quran. For example, he may read the Promised Messiah's Commentary of 'بسم الله الرحمن الرحيم' (the first verse of the first chapter of the Holy Quran), given in 'Barahin-i-Ahmadiyya, and delineate it. It is however only the external knowledge that he will be able to obtain. But mere external knowledge of the Holy Quran is not sufficient. To benefit by the knowledge and learning, guidance and instruction, philosophy and wisdom, of the Holy Quran, it is essential that along with the operation of the Divine Attribute of 'Rahimiyyat' (rewarding munificently), the Attribute of 'Rahmaniyyat' (Grace) is also put in motion. How appropriately the Promised Messiah, peace and blessings of Allah be on him, says :

گر بعلم خشک کار دیں بدے ہر لیجئے رازدار دیں بدے

(Had the purpose of religion been served by dry knowledge, every ignoble person would have become aware of the secrets of religion). Hence God says, "We have protected the Holy Quran in all respects, and mere dry or external knowledge can not get at its essence and spirit ; so it is essential that you should knock at the door of the Gracious God ; because until and unless you are considered pure in the estimation of God, you can not be blessed with knowledge and truth". In short, the verse : لا يمسه الا المطهرون

"None can approach it except those who are purified."

is related with the Divine Attribute of 'Rahmaniyyat' (Grace).

After this God says :

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تنزيل من رب العالمين

(It is a revelation from the Lord of the worlds).

Now, there are many Commentaries—I believe, there are hundreds of thousands of pages which have been written in comment. A person of ordinary understanding may, at the sight of this heap of commentaries, think that all the treasure that was hidden in the Holy Quran has been brought out by the commentators, leaving nothing more for any one else to bring out. To refute this notion, God says, "Look at Nature ; how many big discoveries have been made ! Some person presented the result of his research on a single problem, and people gave him much credit and said that he had done a great service to humanity, although he discovered only a single secret. But notwithstanding so much effort in dicoveries, one can not say that all worldly knowledge has been exhausted, and that man has attained comprehensive knowledge of nature or has full control over it, and there is nothing more to discover or invent.

In short, God says that even as there are infinite secrets hidden in Nature, there are illimitable knowledge, philosophy and truth hidden in the Holy Quran. It has come down from the Lord of the worlds. So, in whatever age you live or in whatever country you are born, remember the fact that the Sender

of the Holy Quran is "Rabbul-Alamin" (Creator, Snstainer and Developer of all the worlds). Whose Wisdom demands innova tion and revival, development and evolution.

Hence, passing through evolutionary stages, the world has been advancing far and far ahead facing new problems and complications, at every stage. At every such stage of complications, God raises a servant of His, who draws out new purport, meaning and new truth from the Holy Quran, and thereby tries to solve the problems and complications of the day. As the knowlcdge contained in the Holy Quran is inexhaustible, it being a repository of infinite truth and endless knowledge, it unfolds itself in accordance with the requirements of the age, and the unfolded truth and knowledge stand up like armed forces to combat the particular evil ideologies of the day. So, God says that this Book contains the requirements of every age, and is perfectly adequate to satisfy all the true needs of the time, and we outselves have experienced the truth of this claim of the Holy Quran in this Age of the Promised Messiah, peace and blessings of Allah be on him.

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In short, God says that this Book is related to His Attribute of 'Rabbul Alamin' (Creator and Developer of all the worlds). Just as the worlds from their initial stage have been always progressing forward, similarly, the knowledge and truth of the Holy Quran have been and will be unfolding anew at every stage, and the world shall not be able to say that it was confronted with a problem and the Holy Quran could not solve it. So, if, on any occasion, man fails to find a solution of his problem in the Holy Quran, he should lay the blame on himself and knock at the Door of the 'Rabbul Alamin', appeal to His Attribute of 'Rabubiyyat' (Support and sustenance), humbly bow before Him, and supplicate, saying, "O my Lord, thou hast averred in the Holy Quran that thou art 'Rabbul Alamin' (Creator, Supporter and Sustainer of the worlds), and that it is thou Who hast sent down this Book, and further that under Thy Attribute of 'Rabubiyyat' the knowledge and truth hidden in the Holy Quran

shall be revealed anew to the world according to necessity, even as all the worlds are progressing through stages of evolution. Today we have same problems to solve, so illumine our mind and enlighten our intellect, and open to us the doors through which we can attain to Thee and obtain the Light the world needs today".

In short, in this verse, God has described the Greatness and Sublimity of the Holy Quran, and also the Divine Attributes through the blessings of which we can attain the knowledge and the truths contained in the Holy Quran. So, we should, both individually and collectively, try to derive blessings from these Attributes, under one of which we should put forth our utmost efforts and best endeavour, and struggle hard to achieve this Sublime Purpose, and should not neglect the scheme that has been introduced in the Jamaat to learn and teach the Holy Quran.

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On this occasion, I should like to appeal to those friends and brothers who are related to different academic institutions, as studen's or techers, to dedicate two weeks of their holidays to teach the Holy Quran, and I assure that Allah will shower His blessings upon them.

May Allah enable us all to accomplish this Good and Noble Work ! Amen !

(Adopted from the Alfazl of August 7, 1966)

TRUTH PREVAILS II

Nabuwwat
(Prophethood)
of the Promised Messiah and Change in Maulvi Muhammad Ali's Belief

Qazi Muhammad Nazir

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Second wrong Statement

The second wrong statement by Mr. Faruqi is that Mirza Mahmud Ahmad carved out a new belief, a new doctrine, in 1914, that the Promised Messiah was a *Nabi*, a Prophet, and whosoever denied him, he became, thereby, a *kafir*. But it is interesting to note Allah has obtained a contradiction of this wrong statement from the pen of Mr. Foruqi himself. He writes on page 51 :

> **"In the April 1911 issue of *Tashhiz-ul-Azhan*, Mahmud Ahmad wrote an article under a title translated as : 'Muslim is he who accepts all the Mujaddids' (appointed by God). In this article Mirza Mahmud Ahmad writes :**
>
> **'So not only that person who does not call the Promised Messiah (Mirza Ghulam Ahmad) a Kafir (unbeliever) but does not accept his claim to be the Promised Messiah, has been declared a Kafir (unbeliever), but even that person also, who secretly considers the Promised Messiah as true in this claim and even does not openly deny it but is reluctant to give a pledge (baiat), has been shown as a Kafir.'**
>
> **This is the first change Mirza Mahmud Ahmad made in his beliefs."**

This quotation indicates that Hazrat Mirza Bashiruddin Mahmud Ahmad did not invent his belief in 1914 in the days

of his Khilafat that even who denied the Promised Messiah was a *Kafir*. Instead, even in 1911, when Hazrat Maulvi Nuruddin was the Khalifa, this was the belief of Mirza Mahmud Ahmad; and this article was published in the *Tashhiz-ul-Azhan* with the permission Of Hazrat Khalifatul Masih I. Had this belief been wrong in the eyes of Khalifatul Masih I, he would have stopped Mirza Mahmud Ahmad from putting the article into print. That Hazrat Khalifatul Masih I allowed it to be printed, and published, after he had read it himself, it constitutes full and firm proof that he himself, as well, held the same view. Further on, Mr. Faruqi writes :

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> "When Mirza Mahmud Ahmad declared the non-Ahmadies as kafir he was questioned that since only a person who denies a Prophet can be called a Kafir, then does Mirza Mahmud Ahmad regard the Promised Messiah, Mirza Ghulam Ahmad, as a Prophet, on this Mirza Mahmud Ahmad, contrary to all his previous writings, declared that the Promised Messiah was a prophet. This was the second change that Mirza Mahmud Ahmad made in his beliefs". (page 51)

So even in Mr. Faruqi's own eyes, as early as 1911, Mirza Mahmud Ahmnd held the view that the Promised Messiah was a Prophet; and Mr. Faruqi's stand that he invented this belief in 1914, after he had been elected Khalifa, to succeed Hazrat Maulvi Nuruddin, Khalifatul Masih I has no foundation. Not only is this stand baseless, it is also contradicted by Mr. Faruqi himself.

Some More Differences Between Maulvi Muhammad Ali and the Promised Messiah

Maulvi Muhammad Ali, President of the Ahmadiyya Anjuman Isha'at-i-Islam, and the Amir of the Lahore Section of Ahmadies, after he had repeatedly written that the Promised Messiah was a *Nabi*, not only did he turn back on this belief, when he had left Qadian and moved to Lahore, he also abandoned

some other beliefs as well, which the Promised Messiah had held firmly, to the time when he passed away from this world.

Birth of Christ

1. Formerly Maulvi Muhammad Ali had held that Hazrat Isa's birth was from an Immaculate conception. When editor of the *Review of Religions* while, answering some points raised by Padre Chatopadhiya, he wrote :

> "The birth of Jesus took place in a manner which has been held without a father, this being the reason why he was spoken of as the Word, since he did not come from the seed of any mortal man, from the seed of any human being, in the ordinary way among humans, for a female to conceive. His mother became pregnant following the word 'BE' from the Lord God, this being the reason why he has been called the Word". *Review of Religions*, Urdu Vol. VII, No. 1, page 14)

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This was the view held by the Promised Messiah, who wrote in his book, *Mowahibur Rahman*, page 70 :

> "It is included in our beliefs, that the birth of both Isa and Yahya was in an extraordinary manner ; and there is nothing in it we might call remote from reason. Allah has referred to the birth of both in one and the same *Sura*, that one should bear witness to the veracity of the other".

In the same place, the Promised Messiah wrote further :

> "In the eyes of people gifted with discernment, there can be only two probabilities :
>
> Either we say that conception took place as a direct result of the Word spoken by the Lord God in regard to the matter. Or, God forbid,

that he was a child born in sin; and we are saying this in conformity with the Quran, and the Injeel. So take care yon do not come to loose the path of success, and the truth".

Similarly, on May 5, 1904, on a question by someone, the Promised Messiah wrote:

"On a perusal of the Holy Quran, this is what emerges as the truth, namely, that Jesus was fatherless; and this is a matter on which no question can come to lie. Where Allah calls this birth as resembling the birth of Adam, it is an indication that in this birth there is an element of extraordinary process of nature to which a reference had to be made, for an explanation, by likening it to the example of Adam". (*Badar*, May 16, 1907, page 3)

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Again:

"Our faith and belief is this that Jesus was born of no father, and Allah has the power to do all things. The rationalists, called *Naturies* among us, who try to establish that he was born of a human father, they are making a serious blunder. The Lord God of such people is a dead Lord God. The prayers and supplications of such people are not granted who assume that Allah cannot cause a child to be born independently of the agency of a human male in the role of a father. We consider a man who holds this view to have fallen out of the pale of Islam".

(*Al-Hakam*, June 24, 1901)

The New Belief of Maulvi Muhammad Ali

Jesus had a Father

Flatly in contradiction of the belief held by the Promised

Messiah, and in similar contradiction of his own declared belief, at an earlier time, Maulvi Muhammad Ali, subsequently to his move from Qadian to Lahore, adopted another belief that Jesus was from the seed of his father, Joseph, the carpenter. This is the view he has stated in his translation of the Holy Quran into English, as well as in his *tafsir* in Urdu, called *Bayanul Quran*; in both works he has set down Joseph as the father of Jesus Christ.

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Again, in his book *Haqiqati-Masih* page, 8, he writes :

> "If, by a miraculous birth is meant that Jesus had no father, then this is a view not mentioned in the Quran anywhere at all. If it is said that the Muslim peoples have always held this view, I would reply that the question was of an argument based on the Quran, not a belief held by the general Muslim people. But not only there is no mention in this holy Book that Jesus Christ was born without a father; there is no Hadith, either, in favour of this view".

Similarly, Mr. Faruqi's father and the father-in-law of Maulvi Muhammad Ali, Dr. Basharat Ahmad also wrote in opposition to this view, that the birth of Jesus was without a father :

> "Even in the case of the highest virtue of a woman, we will not be in a position to hold that she conceived without the normal role of a male human being—no matter how pure and pious the woman in question, not even in a case where she were living her life exclusively within the sacred precincts of the Temple, or the Ka'ba itself. Let her claim thousands and thousands of times, that she became pregnant without the role of the male, we would be bound to take her as a liar. No court in the

world, irrespective of whether it was Muslim or Christian, would be prepared to give its verdict in favour of a woman who made this claim. The only charitable view we can take in regard to a woman who made this claim would be for us to understand that she has a husband, though, for one reason or another, he may not be in the picture. If anyone says she has no husband, he would be assailing her chastity by holding a view to such an effect."

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(*Waladat-i-Masih* page 2-3).

In other words, the Promised Messiah, and all the rest of the Muslims who believe in the immaculate conception of Mary, in the words of Dr. Basharat Ahmad, are so many accusing fingers against the virginity of the Mother of Jesus. This is just the kind of Naturalism against which the Promised Messiah desired to guard his followers. It is very much to be regretted that, subsequently to their denial of the *Nabuwwat* of the Promised Messiah, members of the Lahore Section have also turned their backs on an important point of doctrine and belief, so manifestly supported by the Holy Quran, as the fatherless birth of Jesus Christ, even though the verdict of the Promised Messiah, in regard to those who deny the virgin birth of Jesus was that he looked upon people who help this view to have thereby dropped out of the pale of Islam. (*Al-Hakam*, June 24, 1901).

Tafsir of آخرين منهم (Akhirina Minhum) by the Promised Messiah

Commenting on this verse of Sura Jumm'a the Promised Messiah wrote :

"A stalwart from Persia, and the Promised Messiah are two names for one and the same person, as pointed out by the Holy Quran where it says :

و آخرين منهم لما يلحقوا بهم

"And among others from among them who have

not yet joined them", i.e., included among the companions of the Holy Prophet Muhrmmad, is another body of men, which has not yet appeared. Evidently companions are only those present at the time of the advent of a Prophet, who come to believe in him, and receive the teaching and training, directly from him. So it stands proved from this verse, that among the people spoken of here, a Prophet would be raised, who would be a *buruz* of the Holy Prophet, which fact would qualify his followers, his companions, for being reckoned as Companios of the Holy Prophet Muhammad himself; and just as the Companions in the first instance, strove valiantly in the Way of the Lord God, according to the specific needs of their time. In any case, this verse contains a prophecy about the advent of a Prophet towards the latter days. Otherwise there is no justification why some people should be called Companions of the Holy Prophet, who were to be born a long time after the Holy Prophet, and who never saw him".

(*Tatimma Haqiqatul Wahi page 67*)

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Repudiation of this *Tafsir* by Maulvi Muhammad Ali

After his repudiation of the institution of Khilafat, and the *Nabuwwat* of the Promised Messiah, Maulvi Muhammad Ali, and other friends connected with the *Paigham-i-Sulha*, have fallen away from the straight path to such an extent, that they seem to have divested themselves of many eharacteristics, and points of the teachings of Ahmadiyyat. Commenting on the Quranic verse under reference, and on the *Hadith* concerning a stalwart from *Faris*, Maulvi Muhammad Ali writes, in open contradictian of the view held by the Promised Messiah:

"It is not the intention of the Hadith to say

that by *akhirina minhum* one, or a few particular men are meant. The point, rather, is praise in general with respect to the people coming later—that other people who would not get the teaching directly from the Holy Prophet, since they would come in later times after him, they would derive benefit from the Islamic teaching to such an extent that among them many would stand on a very strong and perfect faith. And, besides, *akharina minhum* includes, after the Companions, the entire Ummat from the beginning to the end. In other words, in the first place, were the Companions of the Holy Prophet, repetedly given praise in the Quran ; in addition, were the *akharin*. In praise of these later ones, the Holy Prophet said among these, too, there would be many of great stature, and perfect faith ; and this is a very clear, *an evident indication, that no Prophet would come after the Holy Prophet* Mohammad, nor would Hazrat Isa come."

(*Bayanul Quran, page 548*)

The view stated by Maulvi Muhammad Ali, in this quotation, is astounding, when compared to what he wrote on the point in 1907, then in full agreement with the Promised Messiah :

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"Also, in the latter times, there would be people who have not joined the Companions. That people (followers of the Promised Messiah) would bear the colour and tone of Companions of the Holy Prophet. *Among them, too, a Prophet shall appear*, who would read to them the Signs of Allah ; he would purify them ; and teach them wisdom, and the Book. The people among whom the appearance of *this Prophet of Farasi origin* is placed in this Verse, they are

the people of the later days spoken of here. This is the word, or various expressions similar to it, with identical meaning used in prophecies relating to the advent of the Promised Messiah".

Further on, he writes again :

"For the Prophet of the later times another name is also a stalwart from among the sons of Faris".

(*Review of Religions, Urdu*, Vol. VI, No. 3, March, 1907)

Repudiation by Maulvi Muhammad Ali of another view held by the Promised Messiah.

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Writes the Promised Messiah :

"Some thoughtless people say that, generally speaking, those in Europe and America are not aware even of my name ; why then have they perished in earthquakes, and volcanic outbursts ? The reply is that they were ripe for punishment, on account of excesses and misdeeds. So, in accordance with His normal, usual manner, He held His hand, *till a Prophet had been raised, to warn them.* But when that Prophet came, and those people had been given a call, by means of thonsands upon thousands of pamphlets, handbills, and leaflets, the moment had come when they were to get in this world what they had come to deserve. It is totally a wrong view to say that people in Europe and America had not even heard my name. No fair-minded person would deny that a period of twenty years has passed since the day I published 16,000 copies of a handbill in English, setting forth my claim and my case in this behalf, in Europe and America. Subsequently, as well, leaf-

lets and handbills, and pamphlets, have been broadcast from time to time. In addition, a monthly journal, The *Review of Religions*, is being sent to Europe and America for the last so many years; and my claim has repeatedly been mentioned in the European Press. So the truth is what has been stated in the Holy Quran: "We could not, properly, have punished these people, until We had riased an Apostle among them." This is the manner and method of the Lord God; and, evidently, no Prophet, no Apostle from the Lord has appeared at the time, anywhere in Europe or America. Therefore the punishment that has fallen on them, it has fallen only after my claim had gone out". (*Tatimma Haqiqatul Wahyi* Pages 52-53)

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Similarly, he says:

"Whosoever shall study the Holy Quran, with care, and honesty of mind, he would realize that at the time of the later tribulations, when most portions of the globe would be turned upside down; a virulent plague would spread; and death on every side would gather up a great harvest, the advent of an Apostle would be necessary at that time, as Allah Himself has said: وما كنا معذبين حتى نبعث رسولا "It is not Our way that We send a chatisement, until We have sent an Apostle". Again, when the advent of Apostles has preceded even comparatively smaller punishments, as borne out by past events, how is it possible that on the occasion of the great chastisement of the later days, which was to overwhelm the whole world, a chastisement foretold by all the Prophets of old, that chastisement should descend on the people, without the advent of the Prophet

destined and ordained to appear at the juncture? Any idea that such a thing is possible, involves an evident falsification of the Word of God. *Now this same Apostle is the Promised Messiah.*" (*Tatimma Haqiqatul Wahyi*, page 64).

Then, this verse came down in *Ilham*, on the Promised Messiah, as well. (*Badar*, October 17, 1907, page 4).

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Maulvi Muhammad Ali's *Tafsir* of the same verse after he moved to Lahore

After he had moved to Lahore, Maulvi Muhammad Ali wrote in his commentry on this verse as follows:

"People who take these words to mean that no punishment comes from heaven, until an Apostle has appeared, make a serious error. Moreover, if an Apostle is indispensible before the punishment comes to be inflicted, it stands to reason that he should appear precisely at the locality where the infliction is to overtake the people. For instance, if the chastisement is to descend on Europe, in the shape and form of a war; or a severe earthquake were to shake Italy, and an argument is sought to be drawn that some Apostle had appeared, then his advent in far off India, would not be the work of the wise Almighty God, since the appearance of an Apostle relating to it would, evidently, have no wisdom in it, for the Apostle should have come in Europe, or Italy. The other difficulty would be that every prophet to appear would have to be timed in relation to the moment of the punishment.After the advent, if the punishment came within the prescribed period, it would be taken to be connected with his appearance; and where it did not come within that period, some

fresh Prophet shall have to be discovered, to fit into the situation, according to the requirements of the basic doctrine. As for the chastisements coming these days, if the advent of some Prophet is demanded in that context, what is the time-limit for him, to get related to the situation? Then, can this time-limit extend to thirteen hundred years? Obviously, to talk like this, would be tantamount to making it appear that religion is not a serious and sober affair but almost a silly sort of game". (*Bayanul Quran* page 1117-1118)

The Promised Messiah quoted this verse, namely, وما كنا معذبين حتى نبعث رسولا "It did not behove Us to send down Our punishment, without raising up an Apostle", as yielding a strong argument in favour of his claim that he was a true Apostle; and he cited the earthquakes in America and Europe in support of his position as an Apostle of God: but it is painful to find that, subsequently to the move to Lahore, Maulvi Muhammad Ali started to say that an argument of this kind only turned religion into a play and pastime for children. It is interesting to remark here that Dr. Abdul Hakim also said similar things in repudiation of the Promised Messiah. For instance, he wrote:

"Are we to assume that the Lord God ran so far out of His senses that denial of the claim took place in Qadian, Batala, and Amritsar; but He went destroying places in far-off Ceylon, Italy, San Fransisco, Formusa, and other places, of which the inhabitants had not heard anything in regard to him". (*Al-Zikrul Hakim* No. IV, page 43).

The Promised Messiah says:

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"Where a person accepts me with all sincerity, he renders obedience to me, giving me the position of arbiter in all points of dispute, and ask me for a ruling in every contention. But wherever

a man did not accept me from the bottom of his heart, you will find him full of pride, full of vanity, and self-willed. In all such cases you should realise that he has no connection with me, since he fails to honour things which come to me from Allah. There is no honour for him, therefore, in heaven". (*Arba'in*, No. 3, Footnote 54)

Insubordination of the Lahore Section.

Please mark the self-assertion of our friends of the Lahore Section :

> "Even if the Imam (the Promied Messiah in this case) desired to get us to agree to a thing not warranted by the Quran and the *Hadith*, we would decline to do so". (*Paigham.i-Sulha* Vol 3, No. 5)

Now to say this in regard to a person spoken of by the Holy Prophet himself as the arbiter on points under dispute, is preposterous, to say the least.

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QAZA-O-QADR

The Promised Messiah

Under *Qaza-o-Qadr* everything has been determined, every thing decided, fixed up, ordained, appointed. But Qaza-o-Qadr has not nullified the sciences, and the various branches of knowledge. Notwithstanding its perfect validity, however, one has to concede, on the basis of long experience, and experimentation, that herbs and drugs for instance, have qualities of great value in the treatment of human ailments. They are remarkably efficacious, by the grace of God, when administered in a proper dozage. Similarly, on the basis of scientific experience, every man gifted with awareness has had to concede that prayer has an undeniable link with acceptance on the part of God, irrespective of whether, rationally, we can convince others on the point, or we fail to do so, the fact remains that the experience of millions of truthful and righteous people, including mine own personal witness, very well brings out the latent fact, that our prayer has a magnetic quality. Without doubt, it attracts the grace and mercy of God. (*Ayyamus Sulha* page 11)

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Qaza-o-Qadr in fact, is a phenomana, so powerful and pervasive that no human being can manage to slip out of the bounds of its control. (*Brahin-i-Ahmadiyya*, Part V, page 1)

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The human being is subject to Divine Ordainments. Where the desire, or resolve, of a human being does not coincide with Divine Will, no amount of material endeavour can rise to encompass an aim. But the moment Divine Will comes to range itself in support of an affair, the most formidable obstacles melt, and the aim is easily attained. (*Brahin-i-Ahmadiyya*, Part V , page 2)

———

Ordainment is of two kinds: *Mo'allaq*, and *Mubram*. The first, literally means, "in suspenee", dependant on certain sets of circumstances, not yet final. The second is entirely absolute, precise, and unchangeable. In the case of the first kind, it can be averted by prayer and charitable deeds, which appeal to the grace and mercy of God to get it ruled out. The *Mubram* Ordainment is firm and final; it cannot be altered, averted, or ruled out by means of prayer and acts of charity, which, however do not remain useless, of no avail; they bear fruit in some other form, since it is not in conformity with the glory of the Lord God that prayers addressed to Him, and of charity intended to win His approbation, should go entirely unnoticed, and remain unrewarded. In some cases it is also possible that the Ordainment may be delayed and postponed. The two kinds of Ordainment are directly traceable to the Holy Quran. (*Malfuzat*, Vol. 1, page 150)

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Circumstances and factors, wherefrom shortsighted and foolish critics seek to establish the mistaken principle of an absolute constrain on human will and endeavour, are in fact intended to enunciate and explain the basic truth that the Lord God is absolutely the only One, the strictly single source, from which all Ordainments flow, both of the *Mo'allaq* and *Mubram* kinds, the final and root cause of all causes, the only force which controlls all conditions and circumstances operating in any given sitution. This is the intention, where, in the Holy Quran, in some places, the intermediary factors and circumstances operating in a situation are left out, to emphasise that Allah is the prime cause of all causes. Otherwise on a careful study of the Holy Book it would be found that all those factors are duly taken notice of which can possibly influence human behaviour, or attitudes in certain sets of prevailing conditions.

Besides, where the Holy Quran holds evil deeds to be

punishable, and lays down the punishments for various misdeeds, if no change was possible in the Ordaiments covered by *Qaza-o-Qadr*, and man was absolutely helpless in the face of these Ordainments, where was the need for these limits imposed by the *Sharia* ?

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Thus, it has to be carefully borne in mind, that, unlike the Atheists, Allah does not like all affairs confined strictly to the sphere of material means; He wishes everything to be connected and linked up with a pure and rigid sensc of the Unity of God. The fact is that people have not adequately appreciated the philosophy of prayer. Nor have they pondered over the relationship between the decrees of *Qaza-o-Qadr* on one side, and prayer on the other. For those who resort to prayer, Allah opens up the way for them. He does not reject human solicitations. There is prayer on one side; *Qaza-o-Qadr* on the other. For both, in His own way, in His own delicate distinctions, He has times and occasions decided and fixed. The portion of *rabubiyyat* He has been pleased to include in the sphere of *abudiat*; and He has said: 'Call Me te your help, and I shall give a favourable response'. This is the reason why I say the concept of a Vocal Deity does not exist anywhere except among the Muslims, Where the Deity is one that does not have the creation of a single particle to its credit; or where it was so thoroughly belaboured by the Jews that it died under these blows—what favourable response could it be expected to give to human beings addressing their prayers to it, for relief in their distress ?

What improvement have you
Accomplished in the affairs
Of this earth, that in your plans
You dare to include a reformation
In the realms of what transpires
In the heavens ?

As regards the question of *Jabr-o-Qadar* your endeavour to test on the criterion of your own pet logic and fancy is

not a wise tendency. It is a foolish endeavour, if you try toenter the sphere of these mysteries. One should have some respect, anyway for the Being one worships, the Being that provides sustanance, and means for an endless progress. It violates the sense of a proper respect for the Lord God, if the human being gets involved in a vain attempt to get to the bottom of the mysteries of Godhead. We must remember that the safest path for pilgrim lies in a proper sense of reverance.

Qaza-o-Qadar has a big link with prayer. With prayer, *Taqdir-i-Mo'allaq* can be averted. When obstacles spring up, prayer, without doubt, shows its effect. Those who deny the fficacy of prayer, they are labouring under a delusion. The Holy Quran has stated two aspects of prayer. On one side are cases where the Lord God desires that His will be accepted; on the other side are cases where, from grace and mercy, He deigns to accept the supplication of His slave. "And, indeed, We shall test you with a measure of fear and hunger": this applies to occasions, and situations, where the Lord deems it is necessary that He enforce His own will. The *nun thaqila* used here indicates insistance, the point to be brought out being that *Qaza-i-Mubram* would manifest itself; here the human being has no remedy except submission to the divine will. The other occasion is characterised by a flux in the grace and mercy of Gad, embracing what is described as 'Call Me, and I shall listen to the plea with favour'.

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The true believer, thus, should have a full awareness in regard to occasions and stages of both kinds. The *sufis* hold that *faqr* is not complete unless the believer gets to a proper recognition of the time and occasion pertaining to a situation. In fact the truth is that a *sufi* does not advance a prayer until he comes to feel that the time for the submission of a supplication has arrived.

Syed Abdul Qadir Jilani has said that prayer can turn a hard-hearted man, into a man with a good nature. In fact he

has gone to the length of saying that even firm decrees resembling *Taqdir-i-Mubram* also, are put off.

In short, this division of prayer, this classification is to be always borne in mind, there are occasions when Allah desires that His servant should submit to what He wills; while at times He is pleased to grant the supplications of His servants. In other words, the relationship involved is one between two friends. In the case of the Holy Prophet, instances in which his prayers were accepted by the Lord are extremely striking. At the same time, instances where he gladly accepted decisions of the Divine Will are also equally striking. His eleven children died in front of his eyes, but not a single word of a complaint, or a question, ever rose to his lips! (*Malfuzat*, Vol. III, page 221-226).

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It is the habit of Allah that, where some act or deed proceeds from a man, whatsoever offect, or whatsoever quality be concealed in it, He necessarily brings it out into the open. For instance, when we close all the four doors of a room, this is an act which proceeds from us. The effect of this act, under the laws ordained by Allah, would be that the room would become dark, the darkness being due to the laws put into force by the Almighty. Similarly, if we take some poison, in an effective doze, without the least doubt, it would be our own doing. That death would take place in consequence, this would be an act of God, the result being inherent in the laws, under Divine Will, which govern the affairs of the universe. In short, whatever act we perform, in close company with it, follows an act of God, an inescapable consequence of what we had done. This arrangement and order so evident in the external world, also holds good in regard to inner affairs. All our actions, good or bad, carry with them a natural effect, which follows in the wake of our deeds. Where the Holy Quran says "Allah has placed a seal on their hearts", the seal put by God means where a man performs a bad deed, its evil effect Allah makes manifest on his heart and face; and this same is the meaning

of the verse "and when they became crooked, Allah also made their hearts crooked", i. e., when they turned away from the truth, God threw their hearts far away from any proper equation with the truth, and then a great change came in their lives, as a natural result of their hostile and evil tendencies. They so far went wrong, as if they had ceased to exist. Gradually, the poison of the hostile tendencies of their mind overwhelmed the light of the basic goodness of their real inner nature. (*Kitabul Barriya*, page 47)

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You have raised the question of *Jabr & Qadar*. You have said that *Jabr*, meaning an absolute constraint on human will, stands established in the light of the Holy Quran. In reply, kindly allow me to say that you seem to have missed verses of the Holy Book which clearly bear on the endeavour and choice extended to the human being, in all circumstances and conditions of his life. These verses are: "And for the human being is nothing, except what he himself strives for." In other words man must strive, before he comes to get a due reward of his endeavour.

In another place, in the Holy Book, we read: "If Allah were to call them to account, for what they do, there shall remain no margin, on the surface of the earth, for any quadruped to be left alive on it." Here we find the human being has a freedom of action in things pertaining to his avocation in his life.

Again the Holy Quran says: "For man is what he earns, and he must bear the evil effect of his bad deeds as well".

Further it says: "Whosoever does a good deed, the consequences of that too lie squarely on his shoulders".

Again: "And how would they fare, when trouble overtakes them, as a fruit of their own actions?"

Now all these verses prove that the human being is free to do whatever kind of actions he favours; and here the verse which the deputy sahib has quoted, namely, "They exclaim, 'Is there anything for us' in the situation which prevails, with

reference to the point under discussion in this passage. His idea seems to be that this proves the absolute constraint which governs the life and action of human beings. But in this there is a misunderstanding on his part. The fact is that the word 'amar' means 'judge', or government; and the idea here under reference was an idea of those who exclaimed if they had a share in the government decisions, they would have taken steps as would have averted the distress which fell to the lot of those who fought at the battlefield of Ohad. In reply to this Allah says: "Tell them the control of the affairs of state lies entirely with Allah: you should, in any case, remain obedient to the Apostle". Now we must determine what this verse has got to do with the question of preordination. The situation under reference amounted only to this that some people said if they had been consulted, they would have suggested a different course. These people have been advised by God not to forget themselves, and to remain obedient and loyal to the Apostle of God; in the situation, there was no scope for their opinion, since the plan was not based on anything said by X or Y, but on guidance from the Lord God Himself.

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Further, it is to be borne in mind that 'taqdir' only means to make an estimate, an assessment. Allah says: "And He created everything; and then He laid down for it a fixed and set assessment". Where is the mandate in this verse for saying that the human being has been circumscribed in the field of his deeds and actions? Is it not a fact that his own power of choice and free will falls in the domain of the assessment in regard to himself. When Allah made an estimate of man's nature and temperament, that estimate and assessment came to be called '*Taqdir*'; and it lies in this estimate itself how far a human being is free in his actions, the extent to which he could make use of his powers and faculties. It is a monsterous error to take the word '*Taqdir*' in the sense as if man were bound not to make any use of his capabilities. The example of a watch here comes in very appropriate. To the extent the

maker of a watch fixes the duration of its movement, it cannot keep ticking for a period longer than the assessment assigned to it. Very similar is the case of the human being. He can do nothing beyond the range of the powers and faculties bestowed on him. Nor can he live longer than the span of life assigned to him.

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As for the question that in the Holy Quran, by way of an absolute constraint placed on human will, Allah has pronounced some as dwellers in the fire of hell, Satan having been given power over them which takes them to this horrible abode, this question involves a shameful error. In the Quran Allah says in regard to Satan : "On my servants you have no power or control at all". Here is a very clear instance of the extent Allah Himself says man has been given freedom of choice. For a man who possesses the slightest sense of justice, this one single verse should be enough to carry conviction on the point. From the Gospel of St. Matthew, however, the conclusion that comes out is quite different. From what stands proved on the basis of this Gospel is that Satan took Jesus for a trial, which means Satan had power over Jesus, to such an extent, that he put on him an absolute constraint, which enabled him to take this only man to various places, and ordered him to render a *sijda* to him. He took Jesus to an exceedingly high mountain where he showed the kingdoms of the earth, with all their grandeur (Mt. 4 : 18). When you come to think over the point again, you find a manifestation not only of the power of Satan, but of God as well, inasmuch as, in the first place, he took Jesus, against his will and wishes, to the top of a high mountain, wherefrom, displaying a power like the power of God, he showed to Jesus kingdoms of the earth.

Proceeding to the next point, the idea which has secured a lodgement in your mind, that the Holy Quran shows some people have been created solely for the purpose that they become inmates of hell or that Allah, for no very speci-

fic reason, places a seal on the hearts of some people - this idea itself constitutes a strong argument that you never take the trouble to study the Holy Book with any measure of justice, and freedom from prejudice. Please make a careful note of what Allah says : "Hell I shall make full, with you, and those who would choose to follow you." Now this verse itself proves that it is not at all the desire of God that without any justification, He should throw people into hell. He will throw into hell only those who would come to deserve this treatment, on the basis of their deeds. Further Allah says : "With this Word, He makes many go astray ; and many, by this means, He guides to the right path. But He never does make anyone go astray, except those who are wicked in their lives." In other words, man but reaps from God just whatsoever he has sown. Take the case of a man who opens a window facing the sun. It is only natural that the light of the sun, and its rays, fall on his face. But when he closes that window, by his own action, he places himself in darkness.

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Allah being the Cause of all causes, in a style of expression, He ascribes both these actions to Himself : but in His sublime Word He has repeatedly explained it is the result of a man's own deeds when the consequences of his having gone astray begin to be visible in his life. Allah never treats anyone with injustice. For instance He says : "So, when they become crooked, Allah turned their hearts crooked." Further, in another place, the Lord God says : "In their hearts was a disease, which Allah agravated" ; i.e., He put them to trial, which brought out the real feeling in their hearts. Again we read in the Holy Book : "In fact, Allah put a seal on their hearts, because of their evil deeds." On the other hand, if any blame can lie anywhere in this behalf. it would lie surely and squarely on your scriptures. Please see Exodus 4 : 21, where we find God saying to Moses He would harden the heart of the Pharaoh. But we know when the heart of a man has been hardened in

sin he falls straight in hell, (Exodus 7 : 3 ; Proverbs 16 : 4 ; Exodus 10 : 3 ; Deut. 29 : 4). To this day, however, Allah did not give you a heart that would understand ; did not give you eyes that would see ; did not give you ears that would hear. Here are some very striking examples of a constraint having been applied, but you have failed to see this. Again have a look at the Psalms, 148 : 60. He appointed a *Taqdir* which could not be put off, or cancelled (Romans 9 : 18). You cannot criticise an artist for his art. From all these quotations, you see, the objection you raised has all fallen back on you.

(*Jang-i-Muqqadas* pp. 149-150)

Edited by S.D. Ahmad

(Translation by Sufi A.Q. Niaz)

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